



## Frequently Asked Questions on Manhaj : Part 22

### Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Wwww.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

### **Question 31: Who are the ones who subscribe to Sayyid Qutb, or have been affected by his teachings and what is the basis of their ascription to him?**

The first and most important point to note is that the basis of ascription of anyone to Sayyid Qutb, can never be on the basis of Aqeedah. It is inconceivable that any Salafi, that is a true Salafi, can subscribe to Sayyid Qutb, and raise and aggrandise him, because of his belief that Sayyid Qutb is a Salafi, a hardcore Athari, upon the aqeedah of Imaam Ahmad, Shaikh ul-Islaam Ibn Taymiyyah and Shaikh ul-Islaam Muhammad bin Abdul-Wahhaab. It is impossible for any Salafi to subscribe to him on this basis, and even a Salafi with the most basic knowledge of his aqeedah and manhaj knows this.

This then shows that all of those who subscribe to him, and his manhaj, and defend him and promote him and his books and nurture the youth upon these books and claim that they are the best of what has been written on Tarbiyyah and the likes, then it illustrates one of three things:

- a) Their total, complete, compound, utter ignorance of the Salafi aqeedah by failing to note the great calamities in Qutb's books, some which reach the level of kufr and apostasy – in which case it can hardly be said that they are Salafi in aqeedah, let alone anything else
- b) Their full knowledge of the Salafi aqeedah coupled with their total ignorance of the calamities in Qutb's books, the very ones they promote – and so this illustrates their jahl, weak perception, lack of scholarly knowledge and inability to defend or even know truth from falsehood. Hence, they are worst of all people in having roles of leadership or involvement in da'wah
- c) Their full knowledge of the Salafi aqeedah and also their full knowledge of Qutb's calamities, and his statements of kufr and apostasy and his Rafidite notions and

his speaking of the greatest of innovation – but they have an agenda and a goal, which can be realised and actualised by the manhaj of Sayyid Qutb

We leave the reader to make their own decision.

The most famous Qutubis today are the following:

Hamoud bin Uqlaa ash-Shu'aybee: He is one of the most senior of the Qutubi Intelligentsia today, and is also one of Salman al-Awdah's teachers. He openly proclaims his adherence to the manhaj of Qutb, and his excessive praise and aggrandisement of this Rafidee Heretic, and his promotion of his manhaj. A sign of a hizbee is that he will quote and make reference to this individual. He accuses anyone who speaks against Sayyid Qutb and who refutes him, to have ulterior motives, and says that they have difference goals and objectives but all share the same benefits that arise for them in refuting Sayyid Qutb(!!!). In short, ash-Shu'aybee is a Hardcore Qutubi, and the beliefs and orientations of ash-Shu'aybee necessitate that the Salafi Ulamaa, such as Imaam Ibn Baaz, Imaam al-Albaani and others are hardcore Murji'ah, from the school of thought of Jahm Ibn Safwaan.

Salman al-Awdah: Another hardcore Qutubi, unabashed in his declaration of Sayyid Qutb as an "Imaam of Guidance". So he said, "That which I worship Allaah with is that the teacher, **Sayyid Qutb is from the Imaams of Guidance and Religion, from amongst the Callers of Rectification and one of the Carriers of the Islamic Thought (Fikr). He used his thought and his pen to defend Islaam, explain its meanings and to repel the doubts of its enemies, to establish and affirm its beliefs (aqaa'id) and rulings (ahkaam) in a manner that very few people in these times have embarked upon...**" (!!!) (The View of Salman al-Awdah on Sayyid Qutb, written and released 22/6/1421H). How deep is the ignorance (or the feigning of ignorance) of Salmaan of the one whom he praises."

We wonder which aqidah did Sayyid Qutb explain and defend? The aqidah of the Rafidah, the Jahmiyyah, the Ash'ariyyah, the Soofiyyah, the Mu'tazilah?! Or the Salafi Aqidah?! Indeed, the only reason for the attachment of these newly-arisen ones to Sayyid Qutb and his books and his manhaj is because of what they are upon of Revolutionary Takfirism, for their saying is the same as the saying of the Khawaarij of old who exaggerate in the affair of takfir – leading them to takfir of the sinners, as occurred with Salman al-Awdah.

Safar al-Hawaali: Another hardcore Qutubi figurehead. In his doctrinal farce, "Dhaahirat ul-Irjaa'"<sup>1</sup>, one of a series of farces that illustrated his departure from the dictates of Sunnah and Salafiyyah, quotes Sayyid Qutb on numerous occasions (at one point he quotes a full 10 pages verbatim from Sayyid Qutb). He also equates him with Shaikh ul-Islaam Ibn Taymiyyah and Shaikh ul-Islaam Muhammad bin Abdul-Wahhaab, when he says, "Indeed those are few, those who when they call to the correction of Imaan and the

<sup>1</sup> And an excellent refutation of this farce will soon be presented, being based upon the refutation of Imaam al-Albaani of this book, who described it as "the extremity in evil" and who also said about its author, "I did not believe that its author would reach this level". Refer to "Fitnat ul-Asr" (2 Cassettes) and also "Khaarijiyyah Asriyyah" and refer also to the lecture of Shaikh Ali Hasan al-Halabi in Birmingham 29<sup>th</sup> July 2000.

exposition of its meanings and explain kufr and its manifestations to the Ummah, and its great danger. **We find that in turn, the Ummah stands in their faces and accuses them of making takfir of the Muslims, as occurred with Shaikh ul-Islaam Ibn Taymiyyah and Shaikh ul-Islaam Muhammad bin Abdul-Wahhaab and the Shaheed, Sayyid Qutb**". (Dhaahirah p.83). And using the word Shaheed for someone without making the exception (istithnaa) is from repugnant Irjaa(!)

Subhaanallaah. No comment is needed here, but anyone with a bit of knowledge and sense will see the great deceit and treachery inherent in these words.

Safar al-Hawali quotes verbatim what has actually been said by Sayyid Qutb: – "What is the core issue on account of which the Prophets, Martyrs and the Righteous fought for?" and he continues a page later, **"...If the reality of worship had been but the mere rituals of devotion**, then none of this would have deserved the sending of a convoy of Messengers and Messages. The Tawheed of Uloohiyyah, the Tawheed of Ruboobiyyah, the Tawheed of Qawaamah, the Tawheed of al-Haakimiyyah, the Tawheed of the source of the Sharee'ah, the Tawheed of the methodology of life, the Tawheed of direction by which the people conduct their worldly life completely ... this is the Tawheed that is deserving of all the Messengers to be sent (for its sake).!" (Dhaahirat ul-Irjaa pp. 94-96).

Note that the last five types of Tawheed that are mentioned are in fact all Tawheed ul-Haakimiyyah, and Tawheed al-Asma was-Sifaat has not even been mentioned!!

As for the Tawheed of Uloohiyyah, then that is but the rituals of devotion. And as for Ruboobiyyah then that is not differed about. So to Sayyid Qutb and Safar al-Hawali (and also to Mohammad Suroor and Mohammad Qutb), the actual call of the Messengers was to al-Haakimiyyah. It should come as no surprise that the actual supervisor of this work of al-Hawaali was none other than Mohammad Qutb, the one who said, "The meaning of Laa ilaaha ilallaaha is 'There is no deity but Allaah, there is no Haakim (ruler) but Allaah'". (Hawla Tatbeeq ash-Sharee'ah pp.20-21). He also stated, **"Certainly, the matter requires that the people be called afresh to Islaam**. Not so because they – in this time – refuse to say with their mouths, 'Laa ilaaha ilallaaha Muhammad Rasoolullaah', as the people use to refuse to say it in the very first strangeness [i.e. the call of the Prophet Muhammad]. **But [more so] because they – in this time – reject the principle requirement of 'Laa ilaaha illallaaha' and that is judging to the Shari'ah of Allaah"** (Waqi'una al-Mu'asir p.29).

Muhammad Saalih al-Munajjid: He is also one of the Kibaar of the Qutubiyyah. He stated, "Reading the books of those who have passed before us has established a strong attachment in our souls for this religion, because they write from a position of strength and superiority. And for this reason we also encourage the people to read the modern books, those which are written by the Muslim with the spirit of superiority, such as the books of Sayyid Qutb (rahimahullaah)". (Cassette: K aifa Taqra'a Kitaaban).

And he also says in his book "Nasihah Li Islaah al-Buyoot" (p.23), "And here, my brother, reader, are some suggestions in this regard: In Tafseer... "Fee Dhilaal il-Qur'aan" of Sayyid

Qutb.” And he also said on (p.24), “Just like there are a number of good books on a variety of different issues, amongst them the books of the Teacher, Sayyid Qutb (rahimahullaah), such as “Al-Mustaqbal Lihaadha ad-Deen”, “Haadha ad-Deen”, “Ma’aalim Fit-Tareeq (Milestones)”, “Khasaa’is at-Tasawwur al-Islaami...”.

Muhammad Sa’eed al-Qahtanee: He is also one of the prominent Qutubiyyah and says in “al-Walaa wal-Baraa” (p215), “And some of the Noble Scholars from the scholars of the Muslims have written on this subject with that which heals and is sufficient...” and then he adds in the footnote to this, “I make mention of some of them, Shaikh ul-Islaam Ibn Taymiyyah, Allaamah Ibn al-Qayyim, Shaikh Muhammad bin Abdul-Wahhaab and his students, and from the contemporaries, the two noble teachers, Abul-A’laa Mawdoodi and Sayyid Qutb” (p.215).

And he also says in the footnote on page 237, “And there are some noble writes who have brought about benefit, amongst them the teachers: Dr. Muhammad al-Bahhee, the teacher Sayyid Qutb, the teacher Mohammad Qutb, and the teacher al-Mawdudi.” On page 347 he says, “The Rabbaani scholar, Sayyid Qutb”.

There are in fact many others, but this is just by way of illustration. Now the questions must be asked. It is known that the Salafis are the most vehement of people in defending the Islamic aqeedah and refuting its opposers and adulterators. And they are the most vehement of people in defending the honour of the Prophets and their Companions. It is hardly conceivable that any Salafi can remain silent upon the calamities which arose from Sayyid Qutb. It is in fact impossible. And we see the Salaf in all times and ages, refuted the Innovators, on issues less serious than what Qutb spoke of propounded.

In light of all of that how can it be that the likes of Imaam Ibn Baaz, Imaam al-Albaani, Shaikh Rabee’, Shaikh Ibn Uthaimeen, Shaikh Muqbil, Shaikh Abdullaah ad-Duwaish, Shaikh al-Lahaydaan, Shaikh Salih al-Fawzaan and many others are agreed upon the refutation and subjugation of this Rafidee Heretical Innovator, and the subduing of his books, and preventing them from reaching the youth – and all of these are Salafi Shaikhs, known for their Salafiyyah. So how can all this be, and then we have a band of claimants of Salafiyyah, who claim they defend the aqeedah of Salafiyyah (like Safar al-Hawaali), and then not only to they raise, promote, defend, aggrandise this Innovating Heretic, and promote his teachings and his books, and his doctrines and his manhaj, AND at the same time scorn and ridicule and abuse and slander our scholars by calling them “senile” and “scholars of women’s menses and impurities” and so on?

How can that be, and does it add up, and what exactly is going on here? The answers are clear. These people are hardcore Qutubites, born of the Awakening of Qutubism, nurtured under the wing of Mohammad Qutb, fostered by him – and so they became the spokesmen for the Qutubi Manhaj in Saudi Arabia, which would later see the takfir of the sinners, takfir by way of Kabaa’ir, calls to open rejection, calls to belittlement of the scholars and ridicule of them, civil strife, attributing kufr to the society at large, using the modes and methods of the Infidels in bringing about reform and so on.

There are also others like Abu Muhammad al-Maqdisi (known as Isaam Barqaawi), a hardcore Qutubi, Takfiri. Abu Qataadah al-Philasteenee at-Takfiri, but the most commonly known ones are those that we have listed above.

In addition to these neo-Qutubites there are also their counterparts in the West, and how many there are. They used to defend Sayyid Qutb vehemently, but since our Ulamaa have refuted him they now take a different tact. Which is to admit his mistakes and to criticise them, but they do not actually warn and caution from him as the Salaf would. So they are still playing games, and they are still Qutubiyyah, whether they admit his mistakes or not. Until they openly warn, and caution the youth from his books and adhere to the manhaj of the Salaf in this particular affair, then indeed they will remain Qutubiyyah and shall be treated as the lowly, deceiving pretentious ones.

Indeed, their attachment to Sayyid Qutb, is only due to their subscribing to the manhaj of the Khawaarij that Sayyid Qutb himself was upon and which is concerned with the affairs of rule, rulership and legislation.

Stated Salaah as-Saawee: “As for the **Qutubiyyoon** (the Qutubis), then their methodology (manhaj) is based **primarily upon the issue of legislation (tashree’)**, explaining its link with the foundation of the religion and explaining that the various flaws that have engulfed the legal structures in our contemporary societies nullify the contract of Islaam and demolish the very basis of Tawheed. **It is also known that the books that represent this particular orientation and which outline its methodology are the books of the teacher, Sayyid Qutb – may Allaah have mercy upon him – in the field of da’wah and public speeches.**” (Madaa Shar’iyat il-Intimaa ilal Ahzaab wal-Jamaa’at al-Islaamiyyah p.171)

Shaikh Salih al-Fawzaan was asked, “Whoever opposes the usool (foundations) of Salafiyyah from amongst those (contemporaries) who are around us [such as the Qubutiyyah Jadeedah, Surooriyyah, Turaathiyyah and others, Trans.] and assists and supports other methodologies [such as those of Sayyid Qutb or Mohammad Suroor, or Abdur-Rahmaan Abdul-Khaaliq and so on, Trans.], such that he praises their founders [such as Sayyid Qutb, Trans.] and their theorists (mufakkiroon) [such as Mohammad Qutb, the Mufakkir, Harakiyy, and Abdur-Rahmaan Abdul-Khaaliq, the Bannaawite, Trans.] is it obligatory to associate him with them in order that the people may take caution from him and so that they do not become deceived by his manhaj?”

He answered, **‘Whoever opposes the manhaj (methodology) of the Salaf and praises the methodologies which oppose the manhaj of the Salaf and praises those who are upon it, then he is considered to be upon the actual opposing methodologies himself. It is necessary to advise him and to call him (to the truth), for if he returns to the truth then so, otherwise he is to be abandoned and cut off...’** (al-Ajwibah al-Mufidah, p.105).

Stated Shaikh ul-Islaam Ibn Taymiyyah, **“And whoever holds a good opinion of them – and claims that he does not know their true condition – then he is**

**acquainted with their true condition. So if he does not separate from them and make open his rejection of them, then he is to be counted from amongst them.** And as for the one who says that their words have a ta'weel (interpretation) that is in agreement with the Sharee'ah, then he is actually from amongst their leaders and chiefs. And if he is an intelligent person, then he will know his own lie in what he has stated (i.e. knows he is uttering a lie)." (Majmoo al-Fataawaa 2/133).

Shaikh ul-Islaam Ibn Taymiyyah said, **"It is obligatory to punish everyone who ascribes himself to them – the people of innovation – or who defends them, or who praises them, or who reveres their books, or who detests that they should be talked about, or who begins to make excuses for them by saying he does not understand what these words mean or by saying that this person also authored another book and what is similar to these types of excuses, which are not made except by an ignoramus or a hypocrite. Rather, it is obligatory to punish everyone who knows of their condition and did not assist in repelling their evil, for repelling their evil is one of the greatest of obligations."** Majmoo ul-Fataawaa (2/132).

So this is the condition of the Qutubiyyah, and no one doubts about their condition except one who is ignorant of their manhaj, or one who is a person of desires. And whoever does not assist in repelling them and their evil, when knowing of it, then he is amongst them. And from this the true Salafis, those who adhere to the Salafi Manhaj, are distinguished from the Imposters and false pretenders.

There are also those who actually defend and ally with the Qutubiyyah. And this includes the likes of Ali Timimi, Idris Palmer, Salim Morgan, Abu Aaliyah Surkheel of UK London and others whose true orientations have become apparent over the last years and whose defence of the Qutubiyyah is known and made public – by themselves in fact. So we caution from all the confused and biased partisans.